

No. 212.]

AUGUST, 1877.

[Price 6d.

# THE SPIRITUAL MAGAZINE

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

Who are Spiritualists? They who affirm:—

1st.—God is a Spirit.

2nd.—Angels “are Spirits sent forth to minister,” visibly and invisibly.

The joint action of those intelligent powers produce the family and national incidents called Special Providences.

3rd.—A knowledge that Man passes out of his body a living intelligent substance.

4th.—A knowledge that under certain conditions many such can and do visit, and also as “Ministering Spirits” assist the families they are connected with by ties of affection.

SPIRITUALISTS in great numbers are connected with all the Churches of the Empire. Their knowledge vitalizes their perceptions of the Deity.

Our Battle Cry is now—ATTACK.

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## TO READERS AND CORRESPONDENTS.

All Communications relating to this Magazine, whether of a Literary or Business character, should be addressed to the EDITOR, J. ENMORE JONES, Enmore Park, S.E., London.


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# THE Spiritual Magazine

OF PHENOMENA

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1877.

WHAT IS TRUTH? THAT WHICH IS.

[No.  
212.

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## SPIRIT.

By J. ENMORE JONES.

THERE is in the vegetable, fish, bird, beast, and man, a *living* principle we call LIFE, or Spirit. That principle of life acts upon the soul and the body, carrying on a complex operation, according to the nature of the body it acts on—receiving, subduing, assimilating, all possible parts of the substance received to itself, and casting off all unnecessary elements and substances. Life is in existence *prior* to visible birth, and is continued after birth. Life is within the seed, and is developed as moisture, heat, and substance ferment the seed; it is then laid hold of by the life-germ, and visibly develops its form as snow-flakes their varied crystallizations. The living principle in animated creation accommodates itself to position, whether as a fish, a bird, a beast, or a man, its energies being developed with greater or lesser rapidity, till it attains the degree of perfection of form natural to its species. The nearer the species approaches to the brain formation of man, the mere growth-energy, as in a flower, passes into instinct, and from instinct to intelligent perception or reason, as in the bee, the dog, closing up in man with the possessed concentration of the growth-power of the vegetable and the instinct-powers of the brute; and by such union of faculties the power of understanding the management of those powers in others, and controlling them to his use and benefit; and added to which, appear the development of energies and capabilities not possessed by either beast, bird, or vegetable. After a period more or less rapid a decay



sets in, and there is, so far as general observation leads us to decide from analogy, an *extinction* of life, followed by the putrefaction of the body, which at first appeared so active, so capable of controlling the elements around.

After an examination of the play of affinities, as developed in man, whether chemical or mental, there will arise the vital question—Is there an extinction of mental life at physical death—the date of the separation of the three principles in him—body, soul, and spirit; and whether the head of the physical tribe on the earth holds a reversion to continued life under the phrase “Immortal?” If immortality can be proved, not by the play of poetical figures or metaphysical gladiatorship, but by an examination of the various discoveries in the several branches of science which bear upon the question, and which discoveries are to be verified by *any one* sufficiently interested in the question who will set aside a portion of his time regularly, as in business, to the obtaining of proof, a tide of thoughts, of feelings, of actions, would set in, and carry him to a haven of enjoyment of no ordinary character. Mysteries in nature, mysteries in family, records and historical events—mysteries of various kinds which have passed in review during life—will find their solvent in CONTINUED HUMAN LIFE—in Life or SPIRIT being capable of acting without a *visible* physical body. I will not here enter into any chain of reasoning or of facts which would tend to show that the life of a plant is immortal—that the dream-powers of a dog are the action of a mind under limitation; and that it *may* be immortal,—it is enough for *our* present and future happiness or misery to know whether WE are to live. It is unnecessary to consume time and thought in proving that man is a Spirit, is Mind—and that it forces the growth up to its perfection of form, assimilates the elements around to his nature, governs the soul, and also, by its energy and subtleness, governs in and with the whole Body, and so enables the body to act and carry out the behests of the Mind. We all are conscious of a power in us to will and to do—we perceive, we will, and we act. The life or Mind perceives; it wills, and the *soul* unseen, energising the body, enables it to carry out the decision by action; instantaneously—like a flash—the Spirit acts upon nerves, sinews, and muscles; there appears no space of time between. The arm, the feet, seem intuitively, unconsciously, to follow the volition of the mind; they three are one, and yet three. When I watch the process, I perceive that the body is a machine; when it sometimes would seem to act so as to carry out a life-thought, a separate process is perceivable—a restraining power. A “not yet” tells me it is not the body, but the mind. The POWER known universally by the name WILL is something



so subtle as to have eluded the most analysing genius who has yet appeared on the surface of time; every living being feels its power—feels he has it in possession. That power has under its control bones, muscles, nerves, and the very finest fibres of the physical body; it can move the head, the arm, the hand, the feet at will; it is “the Will,” and that is the summing up of all definitions possible to be given. If the body be inert, apparently helpless, in a moment it seems to animate the feet; we feel strength sudden, powerful; and we walk. we run. This Will has under its control, so far as the voluntary muscles and nerves are concerned, the chemical soul essence in the body; and by its power sends into the feet the surplus essence in the course of passing off the body in waste, which, uniting with the life-essence already in the feet, gives the requisite power to carry out the operation of the will; and so on as to any other member of the body which it is necessary to bring into action. Does the carpenter, the blacksmith, require strength in his arm, his hand? He wills—the chemical essence comes, his hand heats, an immense energy seems in his power, and the blow, whether upon the wood or upon the heated iron, tells with effect; his will has directed his animal power, and the **SURPLUS ESSENCE**, having a direction given to it, passes off by the hand, and continues so to do till that surplus, being exhausted, and a larger amount being taken from the other parts of the body than can be afforded, weakness, lassitude, exhaustion, are the result; and till nature has had time to manufacture in its wonderful laboratory the food for its battery man is prostrate.

MESMERINE, is therefore, simply the surplus chemical soul essence passing off the hands and fingers, by the exercise of the Will, as in the ordinary every-day action of the mechanic; with this difference—to an observer, the mallet and the hammer show something in the hand producing a result; while the mesmeriser shows nothing; but the Will and the Essence, the Two Invisibles, are equally performing their duties, and the result in both cases show equally their existence and power.

The Essence has a living energy and power, a subtilty of action in its sphere, which the mere mineral or vegetable cannot have; it is not possible that minerals collected, ground to powder, and boxed up in a laboratory—or that the root, bark, or leaves of the vegetable dry and withered—can have the same active chemical power that the essence has, flowing, streaming from the healthy vital body; and as the surface of the body is crowded with innumerable pores, it presents a natural and incomparable passage for the essence to be thrown by the operator, into that part of the body which is diseased; say the chest, the lungs, the head, the foot, the spine, the arm, &c.; whereas ordinary



medicines have to be swallowed, digested, extracted, and absorbed; and in many diseases almost uniformly unsuccessfully.

The Spirit, the Mind, creates ideas before they are produced and physicalized in the solid.

The railway was perceived as a railway in the mind, before it was in a body. The steam-engine and its numerous mechanisms, were perceived, seen, or existed in idea, *before* they were created in the solid.

Man is a finite, in comparison with God the Infinite. Man conceives, or creates in idea; he sees its practicability, its usefulness, its powers. So with the Deity. He creates, sees its practicability, its usefulness, its harmony. Man calls to his aid agents or workmen to produce his idea in substance. God calls to his aid living intelligences, as workmen or agents to produce in matter the ideas unfolded to them.

The invisible therefore *governs* the visible; no one dare deny it; man has the evidence in and on himself; and it will become our duty to trace what power the *invisibles* have in producing the phenomena, so frequently developed in the form of Clairvoyance, sympathy, rigidity, dreams, and mental power over others; and, if the proofs be satisfactory of the power of the invisibles as in action, man upon man, we shall be upon the high road to obtain proof, that those invisibles can, and *do act independently* of the Body; and having that independent power, can act, may act, do act, unseen by the visual organs of the body. And as the flight power of substances depends on their density or weight, the obvious disparity of weight between the body and the soul of man, indicates the rapidity of motion, or of action, which may be possessed by the soul, in effecting any purpose the Spirit may have in view within its powers; and if those powers are allowed by the laws of the world we live in to act on the Spirits in the body, we perceive how the Spirit phenomena as lately produced in the families of thousands of our nation and kindred, can be easily explained; developing itself under many phases, some of which are made manifest to our senses by *apparitions, warnings, predictions, voices, &c.*; and if proof, out of the mouths of more than two or three credible persons can be produced, that such things have occurred in their families, to themselves and to their friends; we introduce ourselves into a range of knowledge superior to that of our ordinary life; and if, in addition, we can have evidence that portions of these phenomena are produced by men or relatives who are corporeally dead, but mentally alive, the gushing stream of sorrow, of agony, of despair from the bereaved will be stayed; pleasure, happiness, joy, future union, will fill the



spirit of man; and troubles will be as little felt as by the traveller when on his journey to the loved ones at the home fireside; the soul union by presence with the loved make him, make her, hardly sensible of the rough weather, rough roads, and annoyances of footpaths, cabs, coaches, railways, or steamboats; the thought is,—Onward, *yonder's* my home.

Having established the existence of the individuality of mind, not by any elaborate disquisitions, but by the direct appeal to our own consciousness as to the existence of such a power by which we act upon our physical or seen structure, our next step will be to watch the action of the three powers, Spirit, Soul, and Body, in the production of the ordinary development of power, as well as the so-called extraordinary powers in man; the ordinary being as wonderful as the other, but passed by without notice, without thought, because of their everyday occurrence.

In the train of thought, and the conclusions we may come to from the range of observation, and a minute examination of facts as to the play of powers on and in the body, we would that our readers, if they think they see reasons to differ from us, adopt not the too frequent method of judging first and examining at a more convenient season, but, as "judges," hear the evidence, examine the witnesses or facts, and then sum up and pass sentence. The play of powers in the human system has occupied the greatest philosophers of past ages, who stand out amongst the species as landmarks of knowledge, but their conclusions are almost as varied as their names. Plato, Socrates, Aristotle, Pliny, Pythagoras, and others, puzzle us by their differences of opinion as to man's nature; and in modern days we often have the decisions of physiologists, anatomists, and metaphysicians, overruled by modern discoveries. Therefore, on the subjects now before us we have not troubled ourselves with the sayings of others, but have taken up each branch of thought which has arisen in our minds, and, by all the means at our disposal, have examined the facts shown to us by others, those produced by us, as well as by the analytical examination of the powers of man as developed in SELF. By these methods have we come to an independent conclusion, and if the result be a unity of opinion between us and any one of the ancients or moderns, well; if not, it will be for others, by similar methods of observation, to confirm or reject our conclusions from the facts produced.

Some of the data and details will be new and others old; to some all new and almost incredible. In times gone by, the play of opinions on assertions made as to facts have been to us a source of curious delight; we have had the bluff "it is not," "it cannot be," "imposition," each, with a few exceptions,



basing his opinion upon his past range of observation, down to the feathery mind, which will float a "yes" to the last expressed opinion. As our object is, as far as possible, to present a tableau of each division, so that our labour may have connectedness and produce conviction, we advise all to calmly ponder over the evidence, and give credit to the different facts with as much heart as they would wish others to give them under like circumstances.

The definition we have given of Spirit at the commencement is of a general character, but in its features new. We feel tempted to place before the reader the theory we have of what Spirit is and how it is created in children. We have no means of proving its correctness or incorrectness; but a calm examination of the subject, the tracing of cause and effect appear to carry conviction to our mind that the theory is true. The germ is from man; the maternal power lays hold of it; and without the slightest assistance from the conscious acts and management of woman, a process is in action from her life-energy of sending to the germ the supply of various chemical mixtures, causing absorption, assimilation, and increase of bulk; the woman is a living spirit which gives vitality to the substances of soul and body; the *living* principle imparts life to every atom of the increasing bulk; and when the germ is expanded and incrustated with the substances called bones, muscles, sinews, veins, and nerves, the moment all are perfect, and in working condition, as the parts of any elaborate piece of mechanism, the life-impetus in the woman still continues its action, and blood circulation commences, and that which we call life, spirit, mind, acts in the embryo, gaining strength by continuing to absorb the life-atmosphere of the woman, as well as the required physical elements; till, at birth, the final separation may be effected, as the physical body is sufficiently strong, and the life-atmosphere has sufficiently charged the body, to permit of an independent existence. So far as we have gone, we have avoided bringing Scripture to uphold any portion of the positions we have taken; so that the Materialist may go with us in every step of our progress. Here, however, would we draw attention to the Scripture explanation of the origin of man: "God breathed into man the breath of life, and man became a living soul." Weigh the sentence—"breathed"—breath is an atmosphere—he *breathed* a living atmosphere into man; the power, Mind or life, and he became alive—every child born is not a fresh creation by the direct sending of an essence from heaven to vivify the embryo, otherwise we are not in the line from Adam. Some appear to reason, as if every life were a special act of Deity—no sub-agency—that like a sower He every moment is engaged in dropping a spirit



into matter; here and there, in England, America, Asia, Africa, and throughout Europe, just as the whim of man has arranged the date of the transaction. Many such general poetical ideas are radically false, and are so found when tested by common sense; and thus it is that thousands of the thinking portion of the community have turned Materialists—have given a politic assent to theological statements for the sake of quiet; but the evident want of heart-feeling in those statements has sent the ice-chill into the wife and children:—whereas, by the avoidance of poetical vagaries in all theological subjects, taking only the plain deductions from principles enunciated; the greatness and wisdom of the Deity, the simple grandeur of His plans, would commend themselves both to those who think before they act, and also to those who act before they think. What the component parts of the life are I cannot tell; I was not in being when the first life was breathed, when the life-atmosphere was created. Though thousands of years have rolled away since man first observed the stars, the moon, and the sun, rising and falling in space—yet, till a few years ago, he was utterly ignorant of the laws by which they *apparently* moved:—The foolishness of the views enunciated by the classical ancients, and continued down to almost our own times on the visible creation, are so marked, as to cause the smile of pity to rest on us, while reading their maze thoughts. We need not, therefore, be surprised that, as the mind of man has hardly thrown a settled thought on the invisible powers in nature which wield the physical, that he cannot analyze the nature of the life or spirit which is in him. Not till long after man is enabled to give us the knowledge of *where* the matter came from which constitutes our globe, as well as the countless worlds in space, will he be in a condition to examine and determine what Spirit is, in its composition and properties.

Stand on a mountain, look at the country beyond. The scenery embraces miles in front, and on the right and left; yet all that extensive scene of hill, dale, and river, is condensed in your eye to the size of the point of a pin and perfect in detail. That physical “impossibility” is a fact. Reversing the action, we have in the primary point of each human Spirit in like manner the form human; amplified, developed from minuteness till it expands to its full statute of a man.

By Divine wisdom, the life is encased in the visible form we call seed, as in vegetable forms—forms which externally give *no* idea of the ultimate, the Spirit, the life form.

Spirit—human Spirit is an individualized form developed into visibility by the suitable form provided for it in the substance we call seed. Seed moistened is the pulp-milk for the



Spirit, whether for the animal or the vegetable, till its growth and power enables it to lay hold of other suitable substances. If it cannot get those substances, we see those deformities we classify as Diseases.

In the steam-ship of many thousand horse power, we have beams of timber, and tons of iron—mechanized by human foresight and contrivance—put in their respective places by hydraulic and other powers; and when all is completed, and fit for the sea, the leviathan is guided by a very small helm, whithersoever the spirit or man wishes; though a force equal to thousands of horses is driving the mass through the waters with a little heated water. Reason would come to a conclusion that it is impossible so huge and heavy a mass of substance can be guided by so small a strip of wood—but facts declare it is so. So the human body, composed of bones, muscles, flesh, blood, nerves, weighing in all about say one hundred and fifty pounds, is helmed by the Nerves—which altogether do not weigh an ounce, with a centre which does not occupy the space of a pin's head—so that a piece of mechanism in the centre of a man's head about the size just named, overcomes and guides the force—the whole weight, substance, and energies of the human body. The nerves divide into two grand divisions, voluntary and involuntary; each acting in concert with the other, but with no power to control the movements of the other—the one works the system; and, whether we are asleep or awake, they are acting upon the blood-vessels, and the absorbing, assimilating, and rejecting, divisions of the body;—the mind and the voluntary nerves have, in an ordinary way, no power over them; they work, they toil, solitary and alone—while the other, the voluntary, appear more directly under the guidance of the Spirit. I wish to rise—the nerves are brought into play; the body yields, and it rises. So with any other motion which can be developed by the nerves or the sinews of the human body.

Much debate has arisen as to what part of the man the life or spirit resides in. Some are for the brain—some for the space below the eyebrows—some the heart—some the pit of the stomach—some one place, and some another. My view is, that life enters into man by the navel cord from the mother, when the mechanism of the body is perfectly formed—that is, when the blood circulates. Blood is the visible life—that it has several centres of power; one, the clusters of nerves at the pit of the stomach—one the heart—and one the centre of the brain, the throne of the nerves; that the mind pervades the *whole body*—which acts upon the whole soul, and governs all. There are extraordinary powers lodged in the nerve-power cluster in



the centre of the body—powers which have been overlooked by almost all observers of physical nature. The sinew life, shall I call it, is there lodged; and hereafter I will show that from there results have been produced of a most extraordinary character; from there, the clairvoyant can read books—from there, possession can be taken by minds other than the resident one; but of this more when we have proved the existence of such powers; at present we are only drawing attention to the mechanical arrangements and powers of the human being.

If a horse or dog had the same external formation of head as is possessed by man, the horse and the dog, or any other animal, would have all the reasoning and intelligent powers possessed by man; they would then be acknowledged as not merely instinctive, but so-called rational creatures. Phrenology has developed the law that the form of the brain and the size of its divisional parts constitute the power and individuality of the human character—the brain of an idiot is a contrast to that of a highly intellectual person; between these types, lie the variations of mental power—as between white and black lie the almost endless hues of colour. The life or spirit principle is in the animals and insects around us; and it only requires formation of brain to make them equal to man—Give them the form, and the life or spirit would pervade the mechanism and develop rationality. The very tiny fly, that hums around us with his thousand of eyes, has only to have some 37 of them formed as man, with brain-matter, and we should then have in the fly the intelligence of man. Let man by an accident injure his skull, and have a portion pressed on the brain, and however intellectual he may have been before, the organ, or energy injured, cannot visibly work;—the spirit cannot act visibly without its mechanism, any more than the wind in a musical organ can play perfectly if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and harmony is the result; if the compression of the brain can be removed, then the mind in like manner will pervade the repaired human pipe or organ, and the result be harmony. In medical experience there is the fact, that injury to the brain, say by a fall, frequently produces a complete loss of memory—the involuntary nerves act, but the patient is a perfect child—all past knowledge is lost—he thinks as a child, he acts as a child;—sometimes he recovers, and as the brain gathers power the past unfolds itself to him as a dream; but too frequently the injury is incurable, and memory has lost its cunning. The science of Phrenology is an important step in the staircase of nature; by it we are assisted upwards in comprehending the



phenomena of man's development; and further on in this work, we shall have to examine more minutely this subject, and declare the existence of other organs in the brain, not recognizable by the external contour of the head; which additional organs account for the *occasional* mistakes made in reading off a man's character by fingering his skull. One of these organs is *memory*—destroy that, and the man is a blank; injure it, and in proportion to the injury, is that man's life a blank. For the present, let us return to the Spirit, its individuality and powers, while incorporated with the physical structure of man; and it will assist us, if we examine its action in ourselves and also in others. Man is a free agent, within a radius; beyond that, he is subject, uncontrollably subject, to other influences; and powerless in controlling them. Like the horse or the sheep in the field, he is placed there with a tether; he can crop the herbage and act as he lists according to his strength on all that comes within the circle he can make with that tether, but beyond, he has to yield to influences he cannot comprehend, cannot understand, but which he finds he must obey. It is the same in vegetable and animal life, the very fish in the sea have a sphere or radius of water to live in, beyond that, they are helpless—the water is there, but they find that they cannot dive beyond a given depth—the tiny minnow has to play and sport itself in the shallows—it cannot get beyond. The palm-tree is tied to its latitude, and so are other forms of vegetable life. The beasts of the fields and the birds of the air have their range of climate; and man, though *he* can range the world round, yet continued residence in given divisions develops peculiarities of character, and growth of body; and in his children a marked change in organization—but beyond, he feels there are influences, seen and unseen, he cannot curb, which bend and mould him. We think that nine-tenths of the misunderstandings on religious subjects, and the inculcation of dogmas from good and true proofs being produced as to the correctness of any peculiar form of belief, but the not adequately examining the evidences for the belief in other truths, arise from a hill-side view of surrounding principles, instead of getting on the mountain of observation, and gathering the evidences that the Divine action on Man in the several latitudes of this world produce mental growths as varied as in the vegetable or animal world. The man whose eyesight only grasps the range of ice and snow scenery, as witnessed by the Esquimaux, cannot have the same thoughts and illustrations of Divinity that we or Asiatics have, surrounded with the luxuriance of vegetable nature. The Indian, and the hard-working and untaught labourer in our agricultural counties,



cannot have the same ideas, and come to the same conclusions as the educated man; therefore, as man is circumstanced, there will be always a difference of opinion—of habits—and of inclinations, according to the birthplace and associations of the individual. If all with vigour were to travel to the mountain top, and see the extended visible range of Divine influences at work, producing results, it would tend to inform the mind, calm down and modify erratic thought, rub off the angles of party spirit, and, like pebbles on the sea-beach, the tides of truth would round them, so as to move in harmony when under influences superior to themselves.

The Spirit, man, is not out of, but *in* his whole physical frame; in its normal state it is totally unconscious of everything around, except what is conveyed to it by seeing, hearing, feeling, smelling, and tasting. Shut off man's five senses, and you may do as you list with him; he hears not, feels not, sees not, smells not, tastes not; the spirit is not conscious of ill-treatment; it perceives not danger, it avoids not death. Let the senses be fully awake, and we have by another kind of evidence the same fact proved. Let a man suddenly hear a noise behind him,—say in a public thoroughfare—the spirit thinks a horse or carriage is close to him, and that his body is in danger. In effort, the spirit leaps at once out of danger, but it has to move the soul, and the soul the body, before the three are out of danger. How sluggish in motion is the fourteen stone of flesh and blood, compared to the lightning speed of the spirit. The body at last turns round at the will of the spirit, and lo, it is a false alarm—there is no danger, thus proving the isolated power and capabilities of the spirit in its ordinary state to know its surroundings. While acting through its flesh machinery, man, as a species, does not increase in mental strength and capabilities. Architecture and masonry, sculpture, and colouring are in our day not superior to the production of men thousands of years ago, nay, the ambition of the modern spirit is to *imitate* the perfection of the past. The marbles of Greece and Rome, the stones of Egypt and Assyria, are disinterred from the ruins of mighty olden erections and are lodged in our museums and schools of art as models.

That Spirit is the primary, that the unseen *form* of Spirit is a perfection of the human form, though often seen around us in an imperfectly formed shape. That it lays hold of the physical elements within its range and crusts itself with them. That if the physical of the parents is bad, the Spirit has only that bad substance to encrust itself with. That if by accident any physical limb of the body is cut off, the perfection form of the limbs so cut off still remains as an integral part of the perfect form of man.



Men are often born with capabilities for certain divisions of science; the natural bent from the dawn of self-action is towards the using of that power. With some it is music, some painting, some construction, some analysis, &c.; and in proportion as circumstances have assisted the development of inclination or natural capability, so has the Spirit, working in the organisation, produced the foremost men in any given branch of knowledge. Thinking produces ideas; combination of ideas produce the discovery of hidden principles in nature, and those men stand out from their fellows as the teachers, their names are household words among the nations influenced by their discoveries. In later days the discovery of and improvements in printing have materially increased the stock of general knowledge by bringing more workers into the field, but there is no real increase of mental power in the species. Stephenson or Brunel are not superior to Archimedes, Abernethy to Galen, Newton to Pythagoras, Wren to Egyptian architects, Mesmer to the Magi of Egypt. On reading the lives of great men in science there appears to be a uniformity of operation. Their minds were reflecting on a given branch of science, and some simple incident occurred which produced an idea and unveiled a principle, whether the incident was the fall of an apple or the swaying of a chandelier—the one producing the idea of gravitation and the other of the pendulum. The idea once there, the mind became possessed of a lever, which seemed to move the world of causes, and hosts of minds following see the same power or principle uplifting the minuter parts of nature's wonders.

Giving credence to the science of phrenology; the action of the Spirit on the mechanical construction of an organ—say causality or constructiveness, is interesting, and not out of place here, as showing how the great minds who have unveiled principles, have made discovery upon discovery in the line of their leading mental capabilities, and then, after resting, there seems to be a stop to their career, so far as *fresh* discoveries are concerned. There may be the amplification or consequences of their discoveries, attracting them as playthings, but that as a rule is all. This arises from a very simple law in nature. The over-excitement of any organ of the brain, be it causality, weight, form, benevolence, veneration, or any other division, produces *inflammation* in that organ; while in that state, the powers of action are proportionally increased. The mind seems to *perceive* without study, ideas seem to come intuitively, difficulties appear to be grappled with and plans devised to overcome; the mind seems absorbed, enchained to that one section—friends, food, repose, are all ignored till the work is accomplished. The undue excitement then ceases, the organ disengaged returns to its



natural, its uninflamed state, and is then *without the power* of producing any results beyond ordinary; whereas if the excitement continues by the problem not being solved, the natural effect of fever produces insanity and often the total extinction of the powers of that organ. Thus, sometimes the religious enthusiast works, thinks, and labours till the over-excited nerves in the organ of veneration collapsing, produce in the man the opposite qualities of destructiveness—of irreligion. So also in geology or any other branch of mental action. This power of extra development in the organs of the head, producing most extraordinary phenomena, will be referred to again in another branch of our subject, “Clairvoyance,” and also in the sympathetic or mesmeric action of one spirit upon another. Yet, notwithstanding this excitement of the organs, or portions of the organs of the brain, man of the present day is not superior in intellect to the man of antiquity, because the same play of faculties was then in action as now, the human powers were in force then as now. The Egyptian mummies in our museums are proofs that the physical structure was the same thousands of years ago as now, and when their minds occupied their bodies they were as clever, energetic, and intellectual as the men of this generation. Our Universities bow to the intellect of past ages; therefore we must conclude that past experience, past knowledge, past researches, past declarations, by the workers and observers of the past, ought to be examined with candour and respect. Modern discovery has unveiled many mysteries which were, we may suppose, unknown to the ancients; we say suppose, because they may have been known to some, but unknown to others; and men were then as busy as now in creating theories to sustain their opinions, while others were plodding at experiments; and the accidents of time have spared us but few of the thoughts of past philosophers. How much knowledge of the unveiled mysteries of nature were burnt when the Alexandrian library was converted into fuel to warm the baths of the luxurious, we cannot tell; but from those still remaining, it is evident that much knowledge was in possession of the ancients; principles were known, which prudence and opportunity alike prevented their making public. From their books of magic it is evident they had possession of keys we have not. Some we are finding, and as they are found, they will lead to those still undiscovered.

Recent discoveries in the language of the Assyrians, as graven on the tiles and sculpture then in use, three thousand years ago, fully confirm the statement.

We are accustomed to look at man as the production of accidental cause and effect from father and mother; but there



appears to be a law, or rather laws, in action, relative to births, marriages, and deaths, analogous to the current and counter currents of electricity and atmospheres which girdle earth. We do not understand those laws. Only the other day, by means of the submerged Atlantic cable, it was discovered that there were ground currents of electricity coursing along across the cable at *given hours* of the day. It is not long ago when science acknowledged the existence of ocean under-currents of fresh and salt water, as divided, as isolated, as the river and the earth bank, and that for hundreds of miles. It is only the other day that the law of storms was enunciated, showing how man may steer his ship into or out of destruction. So with man; there are laws regulating *his* being, yet unknown or lost to us. I have for several years had my attention directed to this branch of man's nature; and as most use the word "curious," after hearing statements they cannot explain, so must I say "curious," though I may before the close of these articles relate some of those "curiosities," which are facts that have come under personal observation. Let those who have energy and time collect facts in this part of the garden of knowledge, and doubtless a bouquet of discovery will be given to man, which will delight by its beauty, rarity, and fragrance.

Many of our readers, if members of large families, will be able to remember coincidences and *curious* circumstances in connection with family history. In some families the births are like clock-work, in years, and months of the years. In my own family I have had twice two children born on the same day of the same month that day seven years. (Seven is a noted figure in history). I proved that there was an affinity between those seven-year children which did not exist between the others. The four have passed away. Not very long ago, a lady, while under a superinfluence, informed me as to the effect of times and seasons on me individually: she named the numbers which were favourable and unfavourable to me. I smiled incredulously at the time, but afterwards, when reflecting on the subject, and going into the data of the *principal* events of my past life I found that the numbers were *correct*—those favourable and those adverse. The person was almost a stranger to me, and could not have known any of these things. To guide others in this track I will name twelve as a personal peculiarity. I was born in the year 1812, and on the 12th day of the month; the date 1812 when added as a sum 1-8-1-2 is 12; my late wife lived at and was married from a house numbered 12, and I was married on the 12th. I am now living in a house No. 12. When I had it built for my own occupation there was no other house on the estate. Several *other* leading



events of my life were on the 12th. The dates adverse to me were given; I traced and found them correct, as also the fortunate or successful ones. I give the facts so far as relate to myself; others, connected with my family and relatives, it is unnecessary for me to give; but the little attention other engagements have allowed me to devote to this interesting subject, has convinced me that there are laws governing us in a manner little thought of.\* These are the laws which have puzzled the astrologer, who has tacked "the new-born infant to Mars, or Venus, or Mercury, according to which of those or other stars were showing themselves with brilliancy in the heavens (or house). These views contain parts of truth, but not the whole truth. Magicians of another school have placed the infant under certain good or evil genii, according to certain formula set down or imagined from past history. Doubtless, as the current of modern thought seems to be setting in towards the powers of invisible—gases, electricity, atmospheres, &c.; nature will be ready to reward its votaries with food suited to their mental palates; and when the examination of those natural elements have yielded knowledge, the laws relating to man's existence will share man's more minute attention; and those laws will display more and more vividly the astonishing, astounding creations of the Infinite Mind, who originated and incorporated such a multiplicity of operations in the mechanism of this world, whether animate or inanimate. Well may we imitate the chorus of the Spirits over the plains of Bethlehem: "Glory to God in the highest, peace on earth, and good will to Man."

## ON SPIRITUALISM.

By H. W. THOMAS, D.D., U.S.A.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—*Hebrews* i. 14.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."—*1 John* iv. 1-3.

LAST week I spoke in your presence upon the general question of matter and spirit, and the forms of thought and philosophy that had gathered around that question. That was introductory or preparatory to what I want to say to-night more particularly upon the spiritual side of the question, being an inquiry as to the possibility of intercourse between the intelli-

\* The sections to be given on mental currents and storms, and on times and seasons, will more fully develop mighty laws in action, which inevitably involve humanity collectively and individually in their grasp..



gencies of this and other worlds. The longer I live, the more profoundly I am impressed with this wonderful world of matter upon which we dwell. In my earlier days, and in your earlier days, we accepted the great facts of the world about us without thought; but with riper years and deeper reflection, we have all of us come to feel a certain reverence in the presence of the phenomena of nature. I have come to feel, somehow, that I am very closely related to matter, and that the earth, in a sense, is my mother. A feeling has been growing upon me for years that I have a kind of poetic kinship with everything around me. And with this feeling I begin to look with deep questioning upon the great earth, the solid rocks, the silent mountains, the all-inclusive air, the bursting bud, the leafing tree, the blooming rose, the humming insect, the busy bee, the singing bird, the patient ox, the wild deer, the sparkling stars, the light of day, the shades of night. All this great world is voiced to the attentive ear and the feeling heart. We may not, indeed, be able to discriminate very closely between where what we call matter leaves off and where what we call mind begins. As we come up into the world of instinct, and then as we come into the great world of thought, with its creations, with its vast works indicating intelligence and design and things accomplished for purpose, we may be able to speak only phenomenally of matter and spirit; and if it suit your taste or feeling better to say that it is all matter and no spirit, why call it so. If you can conceive that matter can make a Bacon, Locke, or a Newton; that matter can make a Thomas à Kempis or a Madame Guyon, a Homer or a Hesiod; that matter can give to the babe in the cradle its beauty, to your heart its love and its hope—then, if it suits you better to call it matter, I will not quarrel with you about terms. But in the great thinking world, we have come to speak of these things that belong to intelligence, to reason and devotion, under the thought of spirit, as being somehow above matter.

If we once concede the fact of matter and spirit, I do not see how we can well limit their presence or existence to our own world. Indeed, we have, through the inventions of science, through the spectroscope, the most unquestionable evidence of the existence in the other planets of matter like the solid matter of our own earth. If you concede the fact of mind and spirit, I do not see how you are well to limit them to this world, because it certainly is not reasonable to affirm that all the other material worlds are without inhabitants. And if you accept the fact of matter and spirit, and if you concede the continued life of the soul, then you have this wonderful vision rising up before you; matter expanding in innumerable worlds, filling



space and minds, and spirits not only passing from our world to some state by us unseen, but rising, perhaps, to realms where live higher orders of intelligence and spirit, till you reach the abode of the archangels and even God himself. In the presence of what a world do such thoughts brings us! So the question is not narrowed down to some little question as to the rapping or tapping on a table, or a vision that some one may have had or not have had. It is the broader and deeper question as to whether the intelligences of this world dwell in isolation from the intelligences of other worlds. It is the question whether there is any intercourse between minds in different states of being, between the minds that yet live in earthly dwellings and the minds that may have existed in the thousands of years past. Yes, it rises still higher, and asks whether the mind of man may communicate with the mind of God. Materialism, as a rule, takes the negative, and Spiritualism takes the affirmative of this question.

Now, conceding in our minds and in our thought that there is this upper life of intelligence and spirit, there are two ways in which we may conceive it possible for our world to come in communion with the other. One way is by our minds going out beyond ourselves, and travelling to that borderland where disembodied intelligences or spirits may commune with us. There are indications of this in the Scriptures. Paul tells us how he was caught up into the third heaven, and he knew not whether, in that state, he was in the body or out of it. He heard things not lawful to utter, and saw sights that bodily eyes do not behold. John tells us that he was transported to the spirit-world; that he had visions of forms and lives of the angels dwelling there; that he saw their faces and heard their voices. The intelligences of the higher spheres may come to our earth, by what means we may not know; but there may be some path over which they can travel to us—some means by which they can make themselves present to our seeing, present to our hearing, present to our thoughts.

Now if it be true that human minds can transcend bodily conditions so as to come into communion with the invisible, or if departed spirits can come to our world, we might expect that there would be traces of such fact, like the traces of any other knowledge among men. And first I desire to call your attention to a brief survey of the field of literature on this subject. I have been looking it over, and find it to be almost endless. I may say, as a general statement, that all the old philosophies or religions accounted pagan had this thought running through them—that there were higher forms of life than those dwelling here, and that in some way they had to do with the forces of



this world. This thought was in the Bhuddhist religion, and in the ancient Egyptian religion; it ran through the religion of India; it permeated the old Greek life, and in the Roman life manifested itself in various ways. I would call your attention to a few instances.

[Dr. Thomas then read numerous extracts from the writings of Herodotus, Plato, and Socrates, proving that spirit intercourse was not only held as a theory by the ancients, but believed in as a fact. Passing from these, he gave a detailed account of the prevalence of witchcraft in the middle ages, and of the efforts of civil and religious rulers to extirpate it by the severest penalties, thousands and thousands undergoing execution for its practice. The facts of the famous Salem witchcraft were also briefly outlined. Turning from this view of the question, he read copious extracts from the Old Testament, all tending to establish the fact of communion between mortals and departed spirits. Then passing to the New Testament, he proceeded:]

Thus, my friends, it seem to me, looking at this subject simply as a question of fact, that if we accept the Old Testament, we must also accept the fact that there is, or that there was, intercourse between this and other worlds—communion between the dwellers on this earth and spirits or angels, or whatever you may choose to call them. If we accept the Bible, we must accept the fact that spirits or angels came to this world in bodily form, and spoke to the people in the olden time. We come now to the New Testament, and there the whole scene is radiant with the light of angel life. The angel appeared and spoke to Zacharias and Elizabeth; we know that the angel of the Lord came to Joseph by dream; that the angels sang in chorus in the skies over the birth of Christ; and the whole life of Christ seems to have been largely a life cast into the upper realm, where in some way he was attended by spirit forces, and was ever combatting with evil forces of a spiritual nature. Take, as a single fact, the casting out of devils. People must have been possessed of evil spirits, for Christ cast them out. He said that he had but to call, and legions of angels would gather to defend him. In the lives of the apostles after Christ, we find numerous instances where they came in contact with and under the influence of angels or messengers from heaven. Taking up as another branch, the information, voice, and experience of the apostolic days, the time of the fathers of the church, running along down through the second, third, fourth, and fifth centuries, this idea is still prevalent. They seem to have had communion with other worlds. They were familiar with phenomena that we would call miracles. They saw strange



sights and had wondrous visions. The Emperor Constantine was urged on to victory by the sign of the cross in the heaven, on which was written, "By this sign conquer." Let us look at the opinions of some other parties, still in the line of religious teachers.

[Dr. Thomas now read an account of the wonderful phenomena at the parsonage at Epworth, the home of the father of John Wesley, which could not be accounted for on any theory of natural or human agency. He also read extracts from the writings of John Wesley, Dr. Adam Clarke, Mrs. Fletcher, Bishop Watson, Dr. Wilbur Fiske, Dr. Barnes, Bishop McKendry, and Henry Ward Beecher—all inculcating the theory of intercourse between this and the spirit-world.] Then, taking up the general line of argument, he said:—

Let me now ask your attention to this subject in the light of reason. Here is the great material school denying mind, denying spirit, almost ruling God himself out of the universe, and relegating everything to law, taking away the possibility of prayer, and denying everything in the line of spirit-manifestations. I affirm that it is not competent for any man claiming to be a philosopher to deny the fact of spirit, nor to deny the possibility of intercourse between the spirits that have left this body and the spirits that remain on earth. He may say that it cannot be, but how is he going to prove that? I affirm, on the other hand, as general reasoning from analogy, all the parts of God's universe seeming to be dependent and inter-dependent, the one upon the other, all co-operating to the accomplishment of one great end, death itself, as we call it, being the complement of life, the human mind, love, reason, memory, remaining untouched by it, the spirits in each state having the strongest desire to come into communion with the spirits in the other. Reason, I say, stands by the Bible on this subject in teaching the communion and intercourse of thought and feeling between the two worlds. How fondly do we bend down the ear to the lips, almost closed in death, if possible to get one more word of the dying; and how we treasure that word, never forgetting it while life lasts. How we linger over the bier of the departed, and go in the eventide to their graves, and sit down in the stillness there, hoping in some way to come into communion with them. They carry their loves over to the other side, and is it unreasonable to suppose that a mother who has passed from these shores should still seek to be the guardian angel of the children she watched over in this life? Is it unreasonable that the great hosts of life, column on column, world on world, that have gone out from this state, should seek to come with their higher wisdom and tenderer sympathy to minister to those they loved in this life, and help them to cling to the truth that saves?



But, say you, there is so much evil about this thing that we cannot accept it. So far from that disproving the theory, it is an argument in its favour. Do we not know that evil lives are ever passing over into the other state? And believing that no change is wrought in character by the mere fact of death, we might reasonably suppose that such lives do not at once rise to a higher order of being. We might well, therefore, expect to see falsehood taught, to see evil taught, and destructive agencies set in force. You ask what then are we to do? Take the words of the text, "Beloved, believe not every spirit, but try the spirits, whether they are of God." I would not trust the guidance of my life to a spirit that came to me with evil promptings any more than I would to a man who came to me with curses on his lips and lust in his heart. We must discriminate between the good and the bad. Because wicked and lying spirits possess the nervous organism of some persons, to the perversion of the sexual relations, I am not ready to cast away the whole blessed doctrine that the great universe of thought and feeling is in sympathy with our poor world and wants to help us. Any impression that comes to me that is not in accordance with the teachings of Jesus Christ, I turn my back upon. I have accepted those teachings to live by and die by. I would not turn a listening ear to any spirit that takes me away from those teachings. The safe thing to do is this: first and foremost give yourself to God. Seek inspiration first from the Father of Spirits, and then you will be able to withstand the influence of evil spirits.

To me this doctrine of the spirit-life, the imminence and presence of helping and guiding spirits is a comforting thought. It brings me into the presence of the innumerable host that people the spirit-land. It gives me somehow a consciousness of the great fact of immortality. It gives me a sweet consciousness that my friends live on the other shore, and that to me they will come as ministering angels in the dying hour to receive the spirit, tired by work, weakened by sickness, wearied with years, pale from death, and bear it to the love and life above.

[The *Religio-Philosophical Journal of Chicago* is an anti-Christian weekly newspaper. Lately its articles have a manly breadth. We have copied the foregoing from it. It contains also a *second* article by Dr. Thomas, which, if we can spare space, will be inserted in the September number, as its vein of thought and the facts produced make it valuable as a part of spiritualistic literature, now in the time of our national excitement as to the verity of ghost-life and power. As the *Religio Journal* has freely copied, for its American readers, from the *Spiritual Magazine*, we play "tit for tat" for our British readers.—ED.]



## OBSESSION.

By C. CARTER BLAKE, Doct. Sci. Lect. on Comparative Anatomy,  
Westminster Hospital.

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“ Ἀλλὰ καὶ εἰν ἡμεῖς ἡ ἀγγελὸς ἐξ οὐρανοῦ εὐαγγελιζέται ὑμῖν παρ' ο  
ευηγγελισαμεθα ὑμῖν, ἀναθεμα ἐστώ.”—*St. Paul, Galatians, i. 8.*

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OUT of the most fruitful sources of discussion and controversy among those who accept the genuineness of spirit-communications, has been the frequency with which messages are given which convey doctrines contrary to the essentials of faith and morals. There has been often a tendency, among those who believe in the trance addresses of mediums, to regard the utterances of the person under control to be inspired, and to shape the course of their own lives and morals by the teaching of what they consider to be necessarily a supernatural revelation, and consequently, as such, worthy of obedience. They accept an untruthful statement with regard to religion or morals, and after they have considered it, they guide themselves by the teachings of the control. In fact, they reason thus:—A spirit communication is supernatural, therefore it is heavenly, therefore we should obey it.

There are others, chiefly amongst the ranks of those who on what they conceive to be religious grounds are opposed to Spiritualism, who perceive in the teachings of some of the spirits a tendency to heresy and immorality. They hear audiences, chiefly derived from the lower and middle classes, listening with all ears open to any declaration that the medium through whose lips the trance communication comes, is of himself infinitely superior in morals and manners to the Saviour of the world. They hear a mass of persons of various mental faculties, of various critical qualifications and diversified abilities to comprehend theological problems, all united in one sentiment of admiration for the medium, who in the course of his hour's address may spice his narrative with a comic reference or two to an Apostle, or a sneer at the customs of those who prefer to say their own family form of prayer to God. And if there should happen to be any popular cry against any (no doubt erroneous) body of men, who in good faith, and “singleness of heart,” are working out what seems to them to be the way of God as applied to their individual lives, and a sufficient majority can be reckoned on before hand, amongst the audience, then the spirit will utter a violent tirade against the minority. The outsider therefore sees the spirit, even in the midst of the most sacred subjects, alternate between the functions of the



sharp election agent and the cheap Jack. When the spirits themselves play tricks, it cannot be wondered at that the outside public may consider some of them to be devilish. The popular demand for a little pocket family blasphemy will be greedily supplied by the medium who trades on the mere credulity of his audience, or who gives as a genuine trance address extracts from the daily newspapers of last week. The inquirer, honest though he may be, prejudiced though he doubtless is against modern Spiritualism, is often compelled to take up an adverse side, to reject what he had much rather believe, and to find in a shallow materialism a series of propositions which culminate either in the assertion of the non-existence of God or of himself.

With these two parties the scientific inquirer has but little to do. If he has tempered the solely materialistic method, in which he would perhaps naturally pursue the investigation, by a careful consideration of the thoughts and creeds of Christendom, he will not be under the disadvantage under which we have often lately seen the materialist, when combatting the religious thoughts of others on their own ground, without the advantages of a previous acquaintance with their tenets and writings.

When Robespierre, at the end of his sanguinary career, had undergone the fearful penalty which his crimes had provoked, and when his head rolled on the scaffold, a little old man, in a blouse, who was quietly regarding the horrible spectacle, made a sensible remark: "*Vraiment, Monsieur de Robespierre, il y a un Dieu ; vous en savez déjà.*" This appears to contain within itself the real answer to Agnosticism. We have rarely heard an expression which could be so well applied to the countless millions who are hurried to physical and eternal destruction by violent deaths. We wish that those who echo the arguments of Messrs. Frederic Harrison and Clifford, and the plaintive platitudes of Edith Simcox, would be so good as to read and consider for themselves that, at one time at least of their lives, they will be brought face to face with the problem which metaphysicians and theologians may, but which the materialist cannot solve.

But they will reply that there is no evidence of the continuity of life after death. If they are blind to the operation of Groves' law of continuity, if they are merely seeking for the outward aspects of surface phenomena, we must tell them that all the revelations which God might have given them are of no value. They will know as much about them as a pig does of a new shilling. An untempered and unattuned mind, not qualified to pronounce a conclusive opinion respecting the most simple phenomena of daily life existence, on the commonest fossil, or the vulgar weed, will often despise metaphysics, as something which is above his comprehension and therefore false. It is the



Teutonic mind, which when seen at its worst, in the lower middle classes of Englishmen, which is the great antagonist we have to encounter. It prefers a coarse *genre* picture of the style of Frith, with a Nell Gwynne (who will be sure to provoke attention and laughter from the *female* side at least of the house) holding an orange in her hand to the most exquisite symbolism of form in a really good picture. It prefers the most solid and dyspepsia-producing food to the most nutritious or the most elegant. With such a mass around us, Spiritualism, religion and metaphysics, have not the chance of acquiring a numerous *clientèle*. The difficulty under which the careful investigator of the subject suffers is so great, that we feel inclined to frankly face it. Fraud on the part of mediums has undoubtedly been practised, a certain desire to cheat has been often developed in the medium. But it would not be fair thence to assert that all the phenomena are false, merely because a share of those which the recorder of fact has observed may be false. It is untrue to the principles of logical induction, to dismiss cases which the observer has not seen with the contemptuous observation "Of course they are fraudulent." Any one who has ever seen or felt a genuine manifestation, feels a difficulty in offering to give a verdict respecting cases which he has not seen. Anyone who wishes to investigate the matter calmly and sincerely, has need, not only to investigate the character of the mediums (which has little to do with the matter), but also the conditions under which the manifestations were given and received. An imputation of fraud against a medium (or, as might generally be more probable), against some person present in the circle, is comparatively easy. It involves no social or legal punishment. In the absurd old days, when men were ready to justify their words at the point of a rapier, or the minute agitation of a hair-trigger, there were many persons, who either from physical or moral considerations were not willing to tell any other man that he had been guilty of a lie. A similar spirit should control those, who have within the last few months, persecuted mediums by bringing them within reach of a law framed to punish others. Strange, that our police authorities on the Derby-day, cannot, or do not attempt to keep a clear pavement at the corner of Wellington Street and the Strand, and that yet the "Majesty of the law" should be invoked to crush some one who either considers himself to be a medium, is considered by other persons to be a medium, or who possibly may be really an individual gifted with some powers and faculties not possessed by the majority of insensate persons. It is stranger still, that there should be a generation of people who are so uninterested in the production of curious and



abnormal phenomena that they feel no interest in anything. Clearly there is no remunerative aspect in Spiritualism. Whether its votaries have not the same interest in the subject as is felt by the geologist, the zoologist, or the astronomer,—or whether they fear that they will some day be brought into visual contact with some fresh devil, or infernal spirit, which they do not already possess in their own hearts, may perhaps account for their apparent neglect. The ordinary faculties of sight, hearing and touch, will serve to solve many, in fact, most manifestations, but they prefer rather to allow their faculties to be blunted for want of exercise, than to allow them to perceive anything contrary to the common-sense of the unthoughtful masses. This common-sense has often before now led the British commercial world into uncommon blunders. It has led us to patronize the limited liability company, to float our iron trade (on which the prosperity of the North of England once depended) through fraud to beggary, to keep a large portion of our population in the condition of drunken paupers, and to make any hope of Parliamentary improvement of our present wretched condition impossible. Will Spiritualism help us out of the difficulty? Undoubtedly. For, if we only regard our Materialistic prejudices of the past as a thing of the past;—if we try to forget the teachings with which every thinker since the time of Hobbes has been more or less imbued, we may have a chance of receiving such impressions as may correct our own tendency to deviate from the path of accuracy and truth. From the lowest spirit-form that may appear, through the most worthless medium, may be learnt the lesson that perfection in man is an impossibility, and that as Mephistopheles says in Faust, the world goes on, but its progress is merely spiral and always returns to a point parallel to that whence it set out. In our next, we shall speak a little on the subject of particular evil influences and their mode of operation.

## GOVERNMENT HELP TO SCIENTIFIC RESEARCH.

THE accompanying is a list of the sums to be paid by the Government, on the recommendation of the Royal Society, during the present year in aid of Scientific Research.

We might well leave the list to speak for itself, but it would be ungrateful not to point out that the Duke of Richmond and Lord Sandon have by their action, beyond all doubt, inaugurated a new era in the scientific activity of our country, and one which is sure to be fostered by corporate bodies and individuals now that the Government has set so noteworthy an example.



## PERSONAL PAYMENTS.

Mr. J. A. Broun.—For Correction of the Errors in the published Observations of the Colonial Magnetic Observatories £150

Dr. Joule.—For Experimental Investigations into the Mechanical Equivalent of Heat ... .. £200

Prof. Parker.—For Assistance in Researches on the Morphology of the Vertebrate Skeleton and the Relations of the Nervous to the Skeletal Structure, chiefly in the Head £300

Rev. W. H. Dallinger.—For Microscopic Investigations of Monads, Bacteria, and other Low Forms of Life ... £100

Rev. F. J. Blake.—For Compiling and Publishing a "Synopsis of the British Fossil Cephalopoda" ... .. £100

Prof. A. H. Garrod.—For Aid in preparing for Publication an Exhaustive Treatise on the Anatomy of Birds ... £100

Dr. Murie.—For Completing and Publishing three Memoirs: "Anatomy of the Kingfisher," 4to., with five plates; on "Extinct Sirenia," 4to., with six plates; "Osteology of the Birds of Paradise," folio, three plates .. .. £150

Mr. H. Woodward.—For Continuation of Work on the Fossil Crustacea, especially with reference to the Trilobita and other Extinct Forms, and their Publication in the Volumes of the Palæontographical Society ... .. £100

Prof. Schorlemmer.—For Continuation of Researches into (1) the Normal Paraffins, (2) Suberone, (3) Aurin ... £200

Dr. H. E. Armstrong.—For Continuation of Researches into the Phenol Series, and into the Effect of Nitric Acid on Metals £300

Profs. King and Rowney.—For Researches to Determine the Structural, Chemical, and Mineralogical Characters of a Certain Group of Crystalline Rocks represented by Ophite ... £60

Mr. W. J. Harrison.—Towards the Expense of Collecting and Describing Specimens of the Rocks of Charnwood Forest £50

## NON-PERSONAL PAYMENTS.

*In aid of Apparatus, Materials, and Assistance.*

Dr. J. Kerr.—For Aid in Electro-Optic and Magneto-Optic Researches ... .. £200

Mr. J. E. H. Gordon.—For Experimental Measurements of the Specific Inductive Capacity of Dielectrics ... .. £50

Prof. Guthrie.—For Apparatus and Assistance in (1) the Determination of the Latent Heats of the Cryohydrates and the Vapour Tensions of Colloids; and (2) the Examination of Heat Spectra and Radiant Heat by means of varying Electrical Resistance in Thin Wires ... .. £150

Mr. J. T. Bottomley.—To aid in carrying out a Series of



- Experiments for determining the Conductivity for Heat of Various Liquids and Solutions of Salts ... .. £100
- Sir William Thomson.—For Assistance and Materials for a Continuation of Experiments on the Effects of Stress in Magnetism ... .. £100
- Mr. W. Crookes.—For Assistance in continuing his Researches connected with "Repulsion resulting from Radiation" ... .. £200
- Messrs. Rücker and Thorpe.—For a Comparison of the Air and Mercurial Thermometers ... .. £50
- Mr. F. D. Brown.—For an Investigation of the Physical Properties, the Specific Gravity, Expansion by Heat, and Vapour Tension, of the Homologous and Isomeric Liquids of the  $C_nH_{2n} + 1$  Series ... .. £100
- Prof. Roscoe.—For Continuation and Extension of the Experiments on the Self-registering Method of Measuring the Chemical Action of Light ... .. £100
- Sir William Thomson.—For Investigation and Analysis of Tidal Observations and Periodic Changes of Sea Level ... £200
- Dr. J. B. Balfour.—For the Expense of Illustrations for a "Monograph of the Pandanaceæ" ... .. £50
- Mr. H. T. Stainton.—For Aid in Publishing the *Zoological Record* ... .. £100
- Dr. J. G. M'Kendrick.—For Apparatus for a Research into the Respiration of Fishes ... .. £75
- Prof. Gamgee.—For a more Complete Survey than has yet been made of the Physiological Action of the Chemical Elements and their more simple Compounds, with the Object in the first instance of establishing a Physiological Classification of the Elementary Bodies ... .. £50
- Dr. Brunton.—For Researches into the Physiological Action of the most important Compounds of Nitrogen, and into the Action of certain Poisons, and for Apparatus ... .. £80
- Mr. E. A. Schäfer.—To pay the Wages of an Assistant to give Mechanical Aid in Histological and Embryological Research ... .. £50
- Dr. Burdon Sanderson.—For an Investigation of the Normal Relation between the Activity of the Heat-producing Processes, and the Temperature of the Body ... .. £70
- Prof. Schorlemmer.—For Continuation of Researches into (1) the Normal Paraffins, (2) Suberone, (3) Aurin ... £100
- Mr. W. N. Hartley.—For Researches into the Photographic Spectra of Organic Substances, into the Phosphates of Cerium, the Conditions under which Liquid Carbonic Acid is found in Rocks and Minerals, the Double Salts of Cobalt and Nickel, and for other Investigations, and for Assistance ... .. £100



Dr. Burghardt.—For a Research into the Origin of the Ores of Copper and (if possible) of Lead, their Mode of Formation, and the Chemical Connection (if any) between the Ore and its Matrix . . . . . £50

Prof. Church.—For a Research into the Colouring Matters of Colein, of Red Beet, and for the Study of Plant Chemistry £50  
—*Nature*.

[This important document was in type for July Magazine, but had to be withdrawn for want of room. Many of the researches are to be in the *Ethereal* of the world's forces, and therefore allied to the Spiritual.]

### D. D. HOME'S NEW BOOK.

"LIGHTS AND SHADOWS OF SPIRITUALISM."

[It is right and our bounden duty to uphold Mr. Home. He deserves all the kindness and affection we can give him. Therefore, it is, we copy the American review as under. The more so, as our own review was short but declarative. We avoided giving extracts, preferring that the book be bought and carefully read.—ED.]

His unsparing exposures of follies and frauds may at times shock the charity of the devout. Yet he will pardon when he recognizes that Mr. Home is as devoted a believer as himself, and that his unsparingness is the result of his sincerity.

A medium himself who has hardly a peer, he may well be pardoned if he speak as one having authority. Spiritualism is as dear to him as to the most zealous. He says: "I cannot too strongly reiterate my conviction that between Spiritualism and the majority of abuses by which it is disgraced, there is just as little in common as between the precious stone and the mud which may happen to cling to it. Perceiving this, and guided by promptings altogether apart from my own mind, I determined to write a work in which, whilst the beauty and radiance of the truth were sufficiently dwelt upon, the corruptions ever striving to darken and degrade it were in the interests of that truth analyzed and exposed. . . . As a duty I accepted the task, and as a duty I shall endeavour to dispassionately and unshrinkingly fulfil it."

When Mr. Home comes to the Kardec Spiritualism which has taken wide hold in France, he is more severe in his language, yet still no more so than the case demands. While Spear, Scott, Harris and their like grovelled on the earth, and sought only to apply their partial theories, Kardec sought to found a system of



philosophy, and as he soared to greater heights, he becomes a more conspicuous mark. He did not understand the first principles of clairvoyance, and hence Mr. Home justly says:

"Under the influence of his energetic will, his clairvoyants were simply so many writing-machines, that gave his ideas as he desired to have them." He was not a medium, he only psychologized sensitive subjects. The doctrine of re-incarnation receives thorough refutation.

The fraud and rascality practised in dark circles, calls forth strong denunciation, and the "Punch and Judy" shows of "materialization" are dissected with unsparing hand.

For all of this Mr. Home merits the thanks of every lover of genuine Spiritualism. The true medium will thank him for his urgent demand for light instead of darkness, and test conditions at every *séance*. But there is a large class of them who play the confidence game with their gifts, or live by foulest imposture, who will cry persecution. Mr. Home has undertaken no enviable task. It is more pleasing to speak in glowing adjectives of the beauties and grandeur of the new philosophy. Yet some one must present its other side. The shadows are deep, but they will disappear when the light streams on them.

We are standing at the dawn of a new era in Spiritualism. The day of the wonder-worker, of credulity, and rascality is fast closing, and Spiritualism will take its place as the Science of Life, to be investigated with calm deliberation.

The wandering medium, who insists on his own conditions, and *those* of fraud, who objects to anything having the least value as a test will be discarded. The cause has been dragged down to the dust by these, and their gross impositions have made even the name of Spiritualism a reproach.

Mr. Home has sounded the key-note in this new advance. He speaks, and with unmistakable emphasis, the demands of the best thinkers in the cause; as a basis for our religion we are to have a science, and not the bungling tricks of mountebanks.

We cannot understand how any genuine medium can complain against Mr. Home or his methods. If genuine, the more complete the test conditions, the more valuable the result. Their objections cast doubt on their mediumship.

Our author by no means forgot the Lights of Spiritualism. The pages he devotes to this phase are pleasant reading, and replete with instruction. Especially is the closing chapter of great interest, being the narrative of a *séance* with Mr. Home, written by Madame La Comtesse Caterina Lugano di Pagigai, of Florence, Italy. While Mr. Home himself is too self-conscious, and sometimes offends by his extreme egotism, he yet impresses the reader with his integrity as a Spiritualist. No



reflections upon the author can lessen the force of the truth he tells, or blunt the scalpel he so unsparingly applies to festering corruption.

The book is an exhaustless magazine whence friend and foe will draw material for offence and defence. Had we not implicit confidence in the power of truth, we should hesitate, as so many have done, before pronouncing it best to publish many of its chapters. Our faith, however, in truth is supreme, and therefore we regard the book as a purifying force which comes in season of great peril, like a thunderstorm in the sultry heat of a summer day to burn up the foul exhalations with lightning, and blow them away with fierce tempest.—*R. P. Journal.*

## RABBI ISHMAEL THE HIGH PRIEST.

(THE TALMUD.)

RABBI ISHMAEL was one of the most prominent and excellent among the fathers of the Talmudical literature. His doctrines are pure, his ideas sublime, and his explanations clear and concise. He died a martyr to Roman persecution, and this end has set the seal of truth and conviction on all the actions and sayings of his life.

There is an historical immortality as well as a spiritual immortality; Rabbi Ishmael has attained the former, and he was a firm believer in the latter. They who imagine the doctrine of immortality to be an outgrowth of man's vanity, claiming for himself an imaginary preference over other creatures; they who believe it an ancient fiction, without which no courts of law would be able to check the natural proneness of man towards evil doing, could never rise to the courage and sublimity of martyrdom. To Ishmael, common observation as well as innate principles proved the truth of his belief.

First, no atom of matter, in the whole vastness of the universe, is lost; how then can man's soul, which comprises the whole world in one idea, be lost?

Secondly, in all nature, death is but a transformation; with the soul it is the portal to a new and higher realm.

Thirdly, our thoughts and feelings, emanating from the soul, are not of an earthly nature.

Rabbi Ishmael also advocated with energy the doctrine of man's free agency.

"When a man enters upon the path of truth and justice," said he, "God helps him forward, but when he chooses the way of sin, God says, 'I gave thee reason and free will, go thy way.'"



Even as the trader will wait upon the customer who purchases a good, a pleasant article, while to one who desires pitch or sulphur he says, 'Go, wait upon thyself.'

Many ask, "Why doth God permit so much corruption and evil?" Rabbi Ishmael answers "Not God, but ye yourselves, are the creators and supporters of moral evils. When a field is covered by weeds, shall a farmer complain to God? No; let him blame himself for his carelessness and neglect. Noble, indeed, is the feeling of the man who reflects that his virtue is his own work; and truly woeful is the profligate who cannot but know that his guilt is his alone. 'To the pure help cometh from on high' was the sentence which cheered our pious forefathers, and which should encourage us."

His definition of sin, too, is far beyond and above the confused ideas of many theologians. "Sin is an obstruction in the heart; an inability to feel and comprehend all that is noble, true and great, and to take part in the good." If man is to be freed from sin, his mind and heart must be opened to the influence of enlightenment. The power of the passions must be subdued, and all prejudice, selfishness, and self-complacency be removed.

## THUNDER REVEALED AT MECCA.

(AL KORAN AL M. R.)

THESE are the signs of the book of the Koran, and that which hath been sent down unto thee from thy God is the truth; but the greater part of men will not believe. It is God who hath raised the heavens without visible pillars, and then ascended His throne, and compelled the sun and the moon to perform their services: every of the heavenly bodies runneth an appointed course. He ordereth all things. He showeth His signs distinctly, that ye may be assured ye must meet your Lord at the last day. It is He who has stretched forth the earth, and placed therein steadfast mountains and rivers, and hath ordained therein of every fruit two different kinds. He causeth the night to cover the day. Herein are certain signs unto people who consider. And in the earth are tracts of land of different natures, though bordering on each other, and also vineyards and seeds and palm-trees springing, several from the root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat. Herein are surely signs unto people who understand. If thou dost wonder at the infidels denying the Resurrection, surely wonderful is their saying, After we shall have been



reduced to dust, shall we be restored in a new creation? These are they who believe not in the Lord; these shall have collars on their necks, and these shall be the inhabitants of hell fire; therein shall they abide for ever. They will ask of thee to hasten evil rather than good, although there have been already examples of the divine vengeance before them. The Lord is surely endued with indulgence towards men, notwithstanding their iniquity, but thy Lord is also severe in punishing. The infidel says, Unless a sign be sent down from the Lord unto him he will not believe. Thou art commissioned to be a preacher only, and not a worker of miracles, and unto every people hath a director been appointed. God knoweth what every female beareth in her womb, and what the wombs want or exceed of their due time or number of young. With Him is everything regulated according to a determined measure. He knoweth that which is hidden and that which is revealed. He is great—the Most High. He among you who concealeth his words, and he who proclaimeth them in public; he also who seeketh to hide himself in the night, and he who goeth forth openly in the day, is equal in respect to the knowledge of God. Each of them hath angels mutually succeeding each other before him and behind him; they watch him by the command of God. Verily God will not change His grace which is in men until they change the disposition in their souls by sin. When God willeth evil on a people there shall be none to avert it; neither shall they have any protector beside Him. It is He who causeth the lightning to appear unto you, to strike fear, and to raise hope, and who formeth the pregnant clouds. The thunder celebrateth His praise, and the angels also for fear of Him. He sendeth also His thunder-bolts, and striketh therewith whom He pleaseth while they dispute concerning God, for He is mighty in power. It is He who ought of right to be invoked; and the idols which they invoke besides Him shall not hear them at all otherwise than as he is heard who stretcheth forth his hand to the water that it may ascend to his mouth when it cannot ascend thither; the supplication of the unbelievers is utterly erroneous. Whatsoever is in heaven and on earth worshippeth God voluntarily or of force, and their shadows also morning and evening. Say, Who is the LORD of heaven and earth? Answer, GOD.

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#### MYSTERIES.

The Mystery of our personality.  
 The Mystery of our vitality.  
 The Mystery of our immortal spirit.

The Mystery of our reason.  
 The Mystery of our conscience.  
 The Mystery of our memory.



## D. D. HOME IN THE PAST IN ENGLAND.

IN years gone by Mr. Home used to pass a few days at the residence of each of those persons he esteemed, and in the quiet of domestic life, sometimes, generally after tea, sittings by the members of the family took place, at which often phenomena happened so simple in mannerism, yet so astonishing in incidents, that sight, sound, and feeling were satisfied.

The mannerism of the phenomena was, as a rule, first physical, and when the mind was impressed by the incidents, there would often arise the condition of trance; and in that state Mr. Home would vividly see and converse with spiritual beings, and also when in that condition would often unveil incidents that occurred in years gone by between one or other of the sitters, and the leading spirit who was exerting his influence in the room—obviously the communications were private, not for public use. Therefore it is that publicity is incompatible with domestic privacy. Therefore it is that on the vivid portions of the physical phenomena only can witnesses give details, but stripped of their uniqueness as when associated with the other phenomena transpiring at the time.

We wrote to a lady, who had seen much, desiring extracts from her memorandums. The reply was:—"The task of selection was a hard one—all my best cases were given to convince me of the *identity* of my communicants, therefore of too personal a character; but I shall be glad if the enclosed prove of any use."

January, 1868.—Medium Mr. D. D. Home, &c.; present Mrs. H. and friends. Questions during the *séance* by S—n:—

Q. How or from whence do you see us?

A. We stand above you.

Q. Are your bodies perfect?

A. We only wish we were as perfect in goodness as in form.

Q. Can you read our thoughts?

A. We are perfectly aware of your thoughts, and will aid you in your investigations. Be patient, we have many atmospheric difficulties to contend against; we are also students; there are obstacles in both atmospheres.

*Appearances in the Crystal*:—Mr. Home, after holding up the crystal some minutes before him, said, in trance, "I see a female form, with beautiful hair, expression of the eye peculiar; it makes a movement with the hand, lifts a finger. I see a long corridor, like an aisle of columns, and flashes of light from the crystal." Responding to questions put mentally by S—n, whether his wife were present—three flashes in affirmation.



Mr. Home then took S—n's hand, who then said, "I see a landscape in the crystal, an open sea from a height; to my right, halo from a setting sun; light on the left from a moon, then one star." (Mr. Home holding S—n's hand all the time).

S—n afterwards said he was out with his late wife, at Beachy Head, and the scene was as represented. Home's body afterwards became elongated, the crystal in one hand, an accordion in the other (not in trance). Then again he sank into trance, and was compelled to play on the piano with great execution.

August, 1868.—Mr. Home, medium; present Mrs. H—gs and friends.

Mr. Home passed into trance, and spoke as follows:—

Mr. H. Your father and Dr. Eliotson met to-day for the first time; the latter had erred and doubted, but is now an enthusiastic student of nature.

Dr. E. (through Mr. Home): Cold material philosophy said, "No future, no God," then some one came to my aid, and the scales fell from my eyes, and the broad light of immortality shone upon me; I felt I was immortal, and that from a few gentle raps—which all the theologians on earth could not teach me.

Dr. E. then addressed Mrs. H—gs: "Do you remember, many years ago, you brought a little girl to me, and I did not behave well, was not satisfied with the tests of clairvoyance, &c. You were angry, but you were right, and I was wrong—misled by the Okey girls, who were jealous; but you are not angry now. I name this to prove to you my identity, but you have many proofs besides this.—DR. ELIOTSON."

Mr. Home became cateleptic from Dr. Eliotson's violence, who did not *yet know* how to manage his power.

1868.—At the house of Mr. Enmore Jones, Mr. D. D. Home, the celebrated medium, then on a visit, one evening proposed a *séance*. I believe it happened to be the anniversary of his late wife's decease, which may account for some of the most striking phenomena. The young ladies prepared a basket of flowers from the garden, also arranged a pretty floral wreath, placed the filled basket under the table which was covered with a cloth, and the garland upon the upper surface in full view in so far as the modified light permitted. Soon after the party were seated, raps were heard, and a gentle cool breeze played over the hands extended round the surface of the table. Mr. Home became entranced, his *hands* remaining on the table. He said the shadowy form of his wife was opposite to him near Mr. Jones, this was only visible to himself. Several then put their hands under the table and received flowers from the basket, supposed to be given by the above-named spirit. I as a kind of test, kept my own



hands extended *on the surface*, and soon felt something branch-like spread over the back of my hand (this proved to be a spray of rose buds and leaves, still in my possession); on asking Mr. Home who placed this, he replied, "George" (my nephew).

Next were heard sounds from an accordion, held with one hand by the valve-end by Mr. Home, who said the following musical strains, were descriptive of his late wife's illness, passing away, and subsequent glorious reception in the spirit-land. At first a feeble wail, then a discordant struggle, and lastly a full triumphant burst of tone, symbolized as it were the victory of the spirit over the flesh in the summer-land. The *wreath*, which had remained untouched upon the surface of the table in front of the sitters, whose hands were on the table, as also those of Mr. Home, then rose up, as though wafted by a gentle current of air, in passing touched my forehead, and moving up Mr. Home's arm, floated past his body and face upwards, and then settled on his brow. He then rose from his chair and walked round the sitters at the table; as he proceeded, the wreath became more and more *luminous*, emitting a soft but bright phosphorescent light by which we could distinctly perceive all that took place.

Some other incidents occurred relative to members of Mr. Jones's family, but the impressions have not remained sufficiently clear to justify narration.

Present, were Mr. Jones, his aged mother, three daughters, Mr. H. D. Jencken, Mrs. H—, and the medium, D. D. Home.

## Physical Phenomena.

AN Italian optician established in Paris has constructed a very sensitive metallic thermometer on a new principle. The dilations of a small sheet of platinised silver are amplified by means of a system of levers, and the motion is communicated to a needle on a dial, on which degrees are marked. The motion of the needle is almost instantaneous. The apparatus has been tested in the "Ville de Paris," a new balloon sent up on June 3 at Paris.

A NEW AND USEFUL SEASIDE SENSATION.—Paddling with the hands and treading with the feet require no prior instruction, and in the great majority of cases would save life. In swimming the mouth is on a level with the water in the intervals of the strokes; in paddling, the head is well elevated, the individual is able to look about, he can deliberate as to what is



best to be done, and he is much less liable to take water into the larynx or glottis, a casualty which I am persuaded causes the destruction of many. Without prejudice to the art of swimming, I would have children exercised in household tanks, from the tenderest age, in the act of paddling and treading water, so as to impart the confidence which unreasoning dread tends to lessen or take away when one is suddenly immersed in an unusual medium. The animal, the quadruped, begins to paddle at once when cast into water.

COLOUR BLINDNESS.—The Minister of Ways and Communications at St. Petersburg has directed that all persons connected with Russian railroads shall undergo an optical examination in order that their power of distinguishing colours may be determined. This measure has been agreed upon in consequence of a recent examination of railway *employés* in Finland, where no less than 43 persons, including a stationmaster and a signalman, were found to be affected.

HUMAN BATTERIES—EXPERIMENTS THAT GIVE REMARKABLE RESULTS.—It has been known for some time that the human body becomes much charged with electricity in the altitudes and exceedingly dry atmosphere of the high plateau between the Sierra Nevada and Rocky Mountains, but it has heretofore been unknown that such accumulated electricity is a cause of great danger to persons handling exploders. Two very serious and sad accidents have happened within a few months at the mouth of the Suto Tunnel, both through the sudden and apparently unaccountable discharge of a number of exploders in the exploder house. In the first case, Henry L. Foreman, formerly connected with the Signal Service Bureau at Washington, a gentleman of scholarly attainments, a good mathematician and astronomer, was engaged in examining some of these exploders when two hundred went off, completely destroying his eyesight and otherwise injuring him. These exploders are large copper gun caps, an inch and a sixteenth in length and three-sixteenths of an inch in diameter, and most kinds are charged with fulminate of mercury.

Two insulated gutta-percha wires connect with each cap, through which the electric spark is sent (after they are placed in cartridges of the different combinations of nitro-glycerine) which sets off the cap, and the concussion caused thereby explodes the powder. The second accident referred to happened but a few weeks ago, in the same place and probably in the same manner by which Thomas Coombs lost his left hand and part of his arm. He was engaged in forming ten exploders into a coil around his hand, when suddenly they went off, shat-



tering that member in so fearful a manner that it had to be amputated. These sad occurrences led Mr. Sutro to at once institute some careful experiments, for he was strongly impressed with the belief that it was body electricity, and not concussion, which had caused these explosions. Electric exploders made by different parties were taken, one after the other, and placed in a strong wooden box, which was again placed in another box in Mr. Sutro's parlour. This room is covered with a heavy Brussels carpet, walking over which causes the human body to be speedily charged with electricity. Mr. Hancock, the chief blaster, assisted in the experiments, and held the wires while Mr. Sutro walked round the room three times, with slippers, sliding his feet gently over the carpet. After doing this he approached the end of the wires with his forefinger, and instantaneously a loud report was heard, the exploder having been discharged.—*Sutro (Nevada) Independent.*

ELEMENTARY INSTRUCTION IN PHYSIOLOGY (Professor Huxley).—It is important that the hygienist and the physician should find something in the public mind to which they can appeal; some little stock of universally acknowledged truths, which may serve as a foundation for their warnings, and predispose towards an intelligent obedience to their recommendations. Listening to ordinary talk about health, disease, and death, one is often led to entertain a doubt whether the speakers believe that the course of natural causation runs as smoothly in the human body as elsewhere. To know the anatomy of the human body with even an approximation to thoroughness is the work of a life; but as much as is needed for a sound comprehension of elementary physiological truths may be learnt in a week. A knowledge of the elements of physiology is not only easy of acquirement, but it may be made a real and practical acquaintance with the facts, as far as it goes. The subject of study is always at hand in oneself. The principal constituents of the skeleton and the changes of form of contracting muscles may be felt through one's own skin. The beating of one's heart and its connexion with the pulse may be noted; the influence of the valves of one's own veins may be shown; the movements of respiration may be observed; while the wonderful phenomena of sensation afford an endless field for curious and interesting self-study. The prick of a needle will yield, in a drop of one's own blood, material for microscopic observation of phenomena which lie at the foundation of all biological conceptions; and a cold, with its concomitant coughing and sneezing, may prove the sweet uses of adversity by helping one to a clear conception of what is meant by "reflex action."



THE very interesting discoveries in prehistoric archæology made by M. Kibalchich at Kief, were the subject of his last communication at the Russian Archæological Society. The numerous caves in the limestone on the banks of the Dnieper seem to have been a favourite haunt of men, even during the first ten centuries of our era. Very important objects have been found in these caves dating from the time of the introduction of Christianity in Russia, showing a remarkable mixture of articles used in Pagan and in Christian worship, establishing a link between Christian and Indian religious symbols. We notice especially those caves at Kief which date from the earliest stone period. They are very long, sinuous, but narrow, and contain great quantities of the plainest stone weapons and stone pearls, together with burned bones of various animals. Some facts lead us to infer the existence of lake-dwellings in the vicinity. Close to these oldest dwelling-places there exists a profusion of conic mounds of boulders and *koorganes* (high mounds of earth), or burial places, coming from times anterior to the introduction of Christianity in Russia. They contain two skeletons, often without skulls, which are buried separately, and a variety of weapons and utensils. The number of such burial-places at Kief and in its neighbourhood is very large. One cemetery of that epoch occupies twenty-three acres in the Fundukely Street, without reckoning the numerous "kitchen-mounds." The objects excavated by M. Kibalchich will form, it is hoped, the nucleus of an archæological museum to be opened at Kief. The excavations are to be continued.

## Ethereal Phenomena.

A THUNDERSTORM IN LONDON.—During the storm which burst over London on the 6th of July, 1877, a very peculiar phenomena was witnessed at Kilburn. Three peals of thunder were heard in quick succession, and with the last a sheet of fire seemed to fall into Bridge Street. The thoroughfare for some distance seemed to be completely in flames, and a material similar to molten metal descended, which, on reaching the ground, coagulated, leaving behind clinkers from an inch in circumference to six or seven inches. The street for a distance of 50 yards was covered, something like a couple of bushels were picked up by persons in the neighbourhood. The fire-ball then struck the telegraph wire which passes over the street, completely burning it up for a distance of 500 yards. The shock broke a number of windows in the house adjoining the post-office to



which the wire was attached. For something like ten minutes after the fall of the thunderbolt, the whole neighbourhood was enveloped in a thick blue and yellow fog. The occurrence took place at five minutes past eight. The bolt was picked up by one of the Fire Brigade, and has been photographed. For many years interested in the wherefrom of thunderbolts, we purchased a photograph for one of our albums. The unseen that was is visible.

COMING to the large and important question of the *Conjugation of Infusoria*, its nature and bearing upon the life-history of the forms, we are bound to state at once our conviction of the inefficiency of the observations recorded on account of the discontinuity. Nothing but a close and continuous observation of the same forms extending over an entire life-cycle, repeated again and again, can lead to absolute results. Errors fatal to the interests of truth inevitably arise, when minute organic forms are studied, not by continuous watching, but from inferences made from the phenomena manifest at different periods, the intervals between which are blank. Further, whilst the use of re-agents on the dead forms taken at various stages is of the utmost value when they are examined side by side with continuous observation on the living form, these may be not only not instructive, but misleading when taken by themselves.—*Nature*.

COLOURS.—The following will be found a correct summary of Professor Rood's results:—

Let the colours of the spectrum be arranged, not in a line, but in a circle, and the gap between red and violet be filled up with purple. Each colour will then be opposite to its complementary colour. Greenish yellow and violet, which are mutually complementary, are the opposite poles, and the succession will be as follows:—

Greenish yellow.

Yellow.	Yellowish green.
Orange.	Green.
Vermilion.	Cyanogen blue.
Purple.	Cobalt blue.
	Ultramarine.

Violet.

The addition of violet to any one of the colours except those at the two poles will bring that colour nearer to the violet pole; the same addition to either of the polar colours will leave them unchanged as to their position in the circle. *The addition of white will have the same effect.*

PLANET MARS.—This month and September, it will blaze



more fiercely than it has for upwards of thirty years and more fiercely than he will for the next 47 years. Recent discoveries in Nineveh have revealed cruciform inscriptions relating to the celestial bodies, and, among others, to the planet Mars. It would appear that a treatise, in sixty books, called *The Observations of Bel*, belonged formerly to the public library of Nineveh. Its date cannot have been later than 3,500 years ago, and the observations recorded in it extend over more than 500 years, so that the earliest bore date about 4411. One of the books was devoted to the polestar—not our present polestar, but the star Alpha of the Dragon, at that time the bright star which lay nearest the pole of the heavens. Another book was devoted to Venus, a third to Mars.

## Spiritual Phenomena.

DREAMS.—James Monroe says:—"I have frequently heard persons relate cases in their personal experience, and otherwise, which proved the reality of prophetic dreams. What most astonishes me is the fact that those who experience or observe these things treat the matter lightly and consider one who feels interested in the subject as possessing a weak mind. I consider this field of investigation the most fruitful source of evidence of man's immortality which is before the world. I believe it to be a very important part of the spiritual philosophy, and therefore a proper subject for discussion in the JOURNALS. The Israelites, Jews, Gentiles and heathens of Bible ages, were believers in the truthfulness and importance of prophetic dreams, and both Jews and Christians of the present day regard those ancient dreams and visions as true revelations, but they make an inconsistent and unreasonable distinction between the ancient and modern ones, by denying the truthfulness and importance of the latter. The historical evidence in Scripture proves that prophetic dreaming was not confined to any age or nation, or to those professing extreme purity, but it came alike truthful to the heathens, to Pharaoh, his butler and baker, and to King Nebuchadnezzar, as well as to the pious Joseph, Daniel or John, who belonged to a race claiming to be especially favoured of God; therefore we must suppose that dreams and visions are governed by the laws of mental philosophy, which reach up into the principles which control the relations existing between the human and angel worlds, and consequently they are just as truthful and important in one age of the world as in another. We believe, in fact *know*, that there are prophetic



dreams. They generally emanate from spirits. As the psychologist can cause his subject to see anything he may desire, so can spirits when conditions are favourable cause a person in the hours of sleep to have certain dreams or visions. We believe that prophetic dreams present to the thinking mind the best of evidence that there is a power or intelligence outside of the mind itself that causes them."

JESUS CHRIST.—"I know men, and I tell you Christ was not a man. Every thing about Christ astonishes me. His spirit overwhelms and confounds me. There is no comparison between Him and any other being. He stands single and alone. Alexander, Cæsar, Charlemagne, and I have founded empires. But on what rests the creation of our genius. On force. Jesus alone founded His kingdom on love; and at this hour millions of men would die for Him!"—*Napoleon at St. Helena, with General Bertrand.*

#### THE DEPARTURE.

As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half-willing, half-reluctant to be led,  
And leave his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly reassured and comforted  
By promises of others in their stead,  
Which, though more splendid, may not please him more;  
So nature deals with us, and takes away  
Our playthings one by one, and by the hand  
Leads us to rest so gently, that we go  
Scarcely knowing if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends the what we know.

*Henry W. Longfellow, in "Atlantic Magazine."*

SPIRITUAL PHENOMENA.—THE LATE LORD LYTTON.—"He (Lord L.) soon discovered that I believed to a certain extent in the physical phenomena of Animal Magnetism, and that I utterly disbelieved in the alleged phenomena of Clairvoyance and Spiritualism. He, on the contrary, appeared to have faith in the truth of the manifestations, and though admitting that Clairvoyance and Spiritualism might be traded in by impostors, as religion might, he was inclined to accept as a fact that departed spirits were permitted to revisit the earth, and to make their presence known to mankind by some magnetic, electrical, or other agency, which, within our limited sphere of knowledge, it was impossible to explain. I could recount as many conversations that passed between us upon these subjects as would fill a volume—he supporting, I denouncing the pretensions, or, as I called them, the delusions and the impostures of the Spiritualists; but I refrain, and merely record my conviction that in reality,



after long study and investigation, Sir Edward Lytton became an unbeliever also, and had only toyed with Spiritualism in the interest of his art as a novelist, in order that he might thereby fathom, or attempt to fathom, some of the depths of that deepest of deep seas—the human character—and turn his knowledge, or, may be, his half knowledge, to account in some new and more marvellous novel than he had ever before produced.”—*From “Mackay’s Recollections,”* vol. ii., pp. 221-2.

INSPIRATION AND VISION.—“Burke’s treatise *On the Sublime and Beautiful* is founded on the opinions of Newton and Locke. On this treatise Sir Joshua Reynolds has grounded many of his assertions in all his discourses. I read Burke’s treatise when very young; at the same time, I read Locke on *Human Understanding*, and Bacon’s *Advancement of Learning*. On every one of these books I wrote my opinions, and, on looking them over, find that my notes on Sir Joshua Reynolds in this book are exactly similar. I felt the same contempt and abhorrence then that I do now. They mock inspiration and vision. Inspiration and vision was then, and now is, and I hope will always remain my element, my eternal dwelling-place. How can I hear it condemned without returning scorn for scorn?”—*William Blake*.

A DREAM.—In November, 1783, a Miss Clancy, daughter of Mr. William Clancy, Merchant, of Dublin, died suddenly. On the morning of her decease she informed her family that she had dreamed on the preceding night that her eldest sister, a widow lady resident in France, had died, and that her ghost had appeared to her to warn her of an immediate dissolution. She doubted the assertion, but the apparition persevered in its assertion that she had only a few hours to live. This dream much affected this lady, but she was reasoned out of her fears. Having paid some morning visits, she retired to her devotions. At dinner she was cheerful; but, having dropped her knife and fork, she complained of a violent pain in her head, and instantly expired.—*Gentleman’s Magazine*, vol. xxvi., p. 222.

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### PASSING EVENTS.

THE Rev. Dr. Potter, of Sheffield, discharged a broadside at *The Priest in Absolution*. That delectable work, he said, had not been at all sufficiently condemned. It was an infernal catechism of impurity—a sink of iniquity. Some of our rulers in the Church he believed to be terribly responsible for a great deal of what they affected to condemn, but really winked at and advanced. He urged Englishman to keep from their doors



those nasty men (*brothel priests*) who crept into houses, laden with lust, leading captive silly women.

FROM the instructions as to confession in the work named the following is an extract:—"Enumerate singly, distinctly, and fully all the sins which weigh on your conscience, telling their number and their character. . . . Distinguish what is certain from what is doubtful, grave from venial . . . purposed from inadvertent; fully consented to from half consented to; also sin from temptation to it." After the confession is over the penitent does "most humbly ask pardon of God, and of you my spiritual father penance, counsel, and absolution."

In a letter to the Council of the Church Association, the Archbishop of Canterbury writes that he feels assured that, in every legitimate way, the bishops of the Church of England will show their determination to discountenance lawlessness, and that each step which they are called upon to take according to the constitution of the Church will be guided by a solemn sense of the responsibility which rests upon them to maintain the pure and simple truths which the leaders of our Church, vindicated at the Reformation.

SCHOOL BOARD EDUCATIONAL STATISTICS.—150,000 children in and round London are in training. The parents of 149,000 gladly accept the Bible as the morality code for them. Of the 1,000 remaining a considerable portion are Jewish children; but as they accept the *Old Testament* as the rule of faith and works, the tuition for the youngsters of our era may practically be considered uniform. As the Queen is the *finite* head of the empire millions politically: God—the same God—is the Infinite Head and Father of the empire religiously. In him we live, move, and have our being. The quart jug of water cannot understand the descriptions of sailors as to the size, power, and life-forms in and of the ocean. "Impossible; only hysteria and cerebral disturbance," snarls the jug.

### SILVER THREADS FOR SKILFUL WEAVERS.

ALWAYS direct the energies of your being in seeking the Good, maintaining and defending the Truth, and loving the Beautiful.

A tremendous revolution is coming all over the earth—in politics, in religion, in morals—which will force mankind to wheel into line to do right. Tribulation is to be Commander-in-chief.



The phenomenon of the ancient tripod, and the modern table, has a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add, that to abandon these phenomena to credulity is to commit treason against human reason.—*Victor Hugo.*

The May of life only blooms once.

Opposition inflames the enthusiast, never converts him.

It is not flesh and blood, it is the heart that makes us fathers and sons.

Be noble-minded! Our own heart, and not other men's opinions of us, forms our true honour.

Happy child! The cradle is still to thee a vast space; become a man and the boundless world will be too small to thee.—*Schiller.*

No mere misfortune can ever call for exceeding bitter sorrow. Man uncontaminated with that which is foul cannot reach any very low depth of woe. By his own act and desertion of the true aim of life, and only by that, is it possible that a man should drink his cup of misery to the dregs.—*Juvenal.*

"Humboldt's last words, as the sunlight streamed into his room, were, "How grand these rays! They seem to beckon me to heaven."

An old black woman reciting her experience, said she had been to heaven. "Did you see any of de colored ladies dar?" asked a younger one. "Oh, you git out, you 'spose I went in de kitchen when I was dar?"

Pestilential backbiters are the most infamous smiters. They steal the livery of heaven to serve the devil in—the devil of selfishness. Beware of them.

"I say, Paddy, that is the worst looking horse you drive I ever saw. Why don't you fatten him up?" "Fat him up, is it? Faix, the poor baste can hardly carry the little mate that's on him," replied Paddy.

When death, the great reconciler, has come, it is never of our tenderness that we repent, but our severity.—*George Eliot.*

## WISDOM THOUGHTS.

IN vain does man try to content himself with material enjoyment; the soul recoils dissatisfied with its own pride, self-love, and ambition. But on the other hand what a miserable existence is that of cold calculating men who deceive themselves nearly as much as others, and who repel the generous inspira-



tions which may be born in the hearts as a disease of imagination which needs to be dissipated to the air! What a poor existence also is that of men who, not satisfied with doing evil, treat as folly the source of those beautiful actions, those great thoughts! They confine themselves in a tenacious mediocrity; they condemn themselves to that monotony of ideas, to that coldness of sentiment, which lets the days go by without drawing from them either fruit, progress, or remembrances; and if time did not wrinkle their features what marks would they retain from its passages? If they had not to grow old and die, what serious reflections would ever enter their minds?

NATURALNESS OF CHARACTER.—Plenty of people are transparent—we can read their motives at a glance—whom yet we do not call natural, either because what nature reveals is not to our mind, or because there is nothing distinctive or forcible enough to attract our notice. Naturalness of character, to praise at all, must be superadded praise. Nor is it a quality to be consciously aimed at: we must lay ourselves out to be honest and true, but naturalness as a characteristic is not to be got by striving after. It is a gift as well as a grace—a gift, we might almost add, of fortune. For are not the people we single out as examples the favoured persons—favoured in circumstances? Was not their youth a happy one? Were they not, as children, tenderly treated, considered, listened to, encouraged to express thoughts?

BLENDINGS.—Did you ever see, far, far away from you, the beautiful purple mountains, and set forth to seek them, with a vague feeling that upon them the world must seem more beautiful, more romantic than it does upon the plain? But as you go on, though the roads are hilly and there is some climbing to be done, you discover that you never seem to reach those mountains—those wondrously beautiful mysteries that smile upon you from afar. You tread common earth and clamber over common rocks. The trees and bushes grow even less beautiful; they are stunted and rough; there is much that is troublesome in the path, and you cannot realize that you are higher above the earth than you were. Far away still lies the beauty and the mystery—far away, far away; and about you only mire, and dust, and stones, and common herbage. Even should you mount to some highest peak and look back, you would find the beauty in the valley you left, not on the rugged mountain where you stand. And so in life. Climb where you may, to whatever pinnacle, you never reach your beautiful mountain. Where you stand, another's eyes may be fixed now. To him it has the beauty, the mystery, the charm it once had to you.



You have proven to yourself that the beautiful mountains are yet further away.

BEAUTIFUL SENTIMENTS.—Shortly before the departure of the lamented Heber to India, he preached a sermon which contained this beautiful illustration:—"Life bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel—through the playful murmuring of the little brook, and the winding of its grassy borders. The trees shed their blossoms over our young heads, the flowers of the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us, but the stream hurries on, and still our hands are empty. Our course in youth and manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry passing us; we are excited by some short-lived disappointment. The stream bears us on, and our joys and griefs are alike left behind us. We may be shipwrecked, but we cannot be delayed—whether rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the tossing of the waves beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our further voyage there is no witness save the Infinite and Eternal!"

## LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF.

R. W. EMERSON ON DEMONOLOGY.—In the *North American Review* is an article on Demonology by R. W. Emerson, the concluding sentences of which I quote: "Mesmerism is high life below stairs, a Momus playing Jove in the kitchen of Olympus. 'Tis a low curiosity or lust of structure, and is separated by celestial diameters from the love of spiritual truth. It is a wholly false view to couple these things, in any manner, with the religious sentiment, and a most dangerous superstition to raise them to a lofty place of motives and sanctions. This is to prefer haloes and rainbows to the sun and moon. Demonology is the shadow of theology; the whole world is an omen and a sign. Why look so wistfully in a corner? Man is the image of God. These adepts have mistaken flatulency for inspiration. Were this drivel which they report as the voices of spirits really such, we must find out a more decisive suicide."



"I say to the table-rappers, . . . They are ignorant of all that is healthy and useful to know, and by a law of kind—dunces seeking dunces in the dark of what they call the spiritual world—preferring snores and gastric noises to the voices of any muse. 'Tis a lawless world. We have left the geometry, the compensation, and the conscience of the daily world, and come into the realm of a chaos of chance, and pretty or ugly confusion, no guilt and no virtue, but a droll bedlam, where everybody believes only his humour, and the actors and spectators have no conscience or reflection, no police or foot-rule, no sanity—nothing but whim and whim creative."

When names synonymous with poetic genius, wise thought, scientific research, mental power, moral heroism and clear-sightedness, are among his "actors and spectators" who "have no conscience, no reflection," and "only whim," paying heed to "dunces seeking dunces in the dark!" Can eminence of ability or high service in the realm of thought exempt one from fealty to common justice or decent manners? Narrow bigots, shallow pretenders, dealers in coarse, vulgar and ignorant abuse of Spiritualism and its friends, will get some poor aid and comfort from these pitiful words. They will act like the boomerang of the Australian, flying back into the face, and bruising the savage thrower. They verify anew the old saying, "No one can hurt us as we hurt ourselves." They reverse the old Hebrew story of Saul going up among the prophets, and show the prophet going down to shout with the blind and vulgar crowd.—*Banner of Light*.

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## GLEANINGS.

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DEATH.—The great difference between the happy and the unhappy is that the former are afraid to contemplate death, and the latter look forward to it as a release from suffering. I think of death as I believe do most people who are not happy, and view it as a refuge where the wicked cease from troubling, and the weary are at rest. There is something calm and soothing to me in the thought of death; and the only time that I feel repugnance to it is on a fine day, in solitude, in a beautiful country, where all nature seems rejoicing in light and life. The contrast then between the beautiful and animated world around me and the dark, narrow grave, gives a chill to the feelings, for with all the boasted philosophy of man, his physical being influences his notions of that state where they can be felt no more.—*Byron*.



THE PRIEST AND THE ATHEIST.—A Divine was asked by a decided Atheist, if he followed preaching to save souls? The priest answered in the affirmative. A. "Did you ever see a soul or hear a soul?" P. "No." A. "Did you ever taste a soul or smell a soul?" P. "No." A. "Did you ever feel a soul?" P. "Yes." "Then," said the Atheist, "there are four of the senses against one upon the question whether there is a soul." The Divine asked of the Atheist, "if he was a doctor of medicine?" A. "Yes." P. "Did you ever see or hear, or taste, or smell a pain?" A. "No." P. "Did you ever feel a pain?" A. "Yes." "Then," observed the priest, "there are four senses against one upon the question whether there be a pain; and you know there is a pain; and I know there is a soul."—A nice nut for a modern *savant* to crack.

THE HISTORICAL PERIOD OF JESUS.—What the beautiful ages of Greece were to the arts and profane literature, the age of Jesus was to religion. Jewish society presented the most extraordinary intellectual and moral condition through which the human species has ever passed. The world, freed from the petty tyranny of little municipal republics, enjoyed great liberty. Roman despotism did not make itself felt until much later, and it was always less burdensome in those distant provinces than at the centre of the empire. Our petty preventive annoyances, far more murderous than death to the things of the spirit, did not exist. Jesus for three years was able to lead a life which, in our state of society, would have brought him twenty times before the police courts. Laws concerning the illegal practice of medicine alone would have brought him twenty times before a police court.

THE GOSPELS.—Upon the whole I accept the four canonical gospels as authentic. All in my judgment date back to the first century, and they are substantially by the authors to whom they are attributed; but in historic value they are very unequal. Matthew clearly deserves unlimited confidence as regards the discourses: he gives the Logia—actual notes from a clear and living memory of the teaching of Jesus. He who attempts the task of forming a regular composition out of the Gospel history possesses in this respect an excellent touchstone. The real words of Jesus will not be concealed; as soon as we touch them in this chaos of traditions of unequal value, we feel them vibrate. They come spontaneously, and take their own place in the narration where they stand out in unparalleled relief.—*Ernest Rénan.*

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## PASSED THROUGH THE DOORWAY.

PASSED AWAY.—Robert Dale Owen, on the 24th of June, 1877, aged 76. Interested in the evidences of spirit-power witnessed by him in Italy, he entered heartily into the intricacies of the subject, and accustomed to literary duties, his memoranda became useful to him when he determined to publish those evidences in a methodical manner. We remember his standing at a desk in a large room at the West end of London, and reading to an audience consisting of Robert Chambers, William Howitt, W. M. Wilkinson, and others, selections from the manuscript of the *Footfalls on the Boundary of Another World*. We think it was about the year 1858. We were all profoundly interested. Some of his subsequent researches were also published, and are valuable additions to the store of Spiritualistic literature.

PASSED AWAY.—James Wason, of Liverpool. Convinced, through spirit-phenomena, of the truth that there is a hereafter, he frankly and continuously gave the weight of his name and influence to the verity of spirit-power phenomena.

PASSED AWAY.—Andrew Leighton, of Liverpool, aged about 62. He was one of the first who, in England, witnessed the phenomena, and by all means at his disposal published to the nation the living verity of spirit-life and action. Through him a valuable book was reprinted from an American edition—*Adin Ballou on Modern Spirit Manifestations*.

On the monument to Spiritualistic Worthies, who, through much public scorn, fearlessly declared that death was the doorway to a second life, ought to be inscribed—

ROBERT DALE OWEN.

JAMES WASON.

ANDREW LEIGHTON.

MANY scientists are energetic theory-mongers. Imagination works in them "spontaneous generation," bubble-thoughts—even Brixham cave-flints are not solid. If they are so *trained* to self-deception as to believe nonsense, surely we Spiritualists, who *know* that intelligent ghosts exist, have power, and use it—have a home as dear to them as our own fire-sides are to us—can joyously declare that we perceive the unseen, and can clothe our thoughts in the drapery of song; and in family circles, on the mountain, and on the sea cliff, give voice to—

Oh, to be over yonder, in that land of wonder,  
Where the angel-voices mingle, and the angels' harps do ring!

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We have no room for the "Editorial" we had prepared. It has gone in company with other rejected documents to the land of Beulah.



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Amount of registered Mortgage Debentures...	...	...	...	1,907,372	18	6
The value of the registered Mortgages has been certified under						
the above Acts to be not less than	...	...	...	2,883,000	0	0
Making the margin of value not less than	...	...	...	961,000	0	0

The Mortgages thus registered are deposited at the Land Registry as a basis for the issue of Mortgage Debentures of not more than aggregate equivalent amount, additional Mortgages being registered, and deposited as additional Mortgage Debentures are required. The holders of the registered Mortgage Debentures have, in addition to the security of the Mortgages, the collateral guarantee of the uncalled capital and assets (representing the paid-up capital) of the Company.

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\* Return Tickets are available on the same or following day, and those issued on Friday or Saturday are available for the return journey by Cheap Fast on following Monday and by Special Express on Monday morning, leaving Ramsgate 7:25 a.m., Broadstairs 7:30 a.m., Margate 7:35 a.m., Herne Bay 7:55 a.m., on prepayment of 3s. on a first-class and 1s. 6d. on a third-class ticket.

**LONDON to BERLIN in 26 HOURS.**—The **NEW DIRECT EXPRESS SERVICE**, *via* Dover and Calais, and Dover and Ostend, from the VICTORIA, Holborn, and Ludgate Hill STATIONS of the LONDON, CHATHAM and DOVER RAILWAY, DAILY, at 8:15 p.m., arriving the following night in Berlin at 10:15 p.m. Through tickets and registration of baggage.

**NEW ROUTE TO TUNBRIDGE, TUNBRIDGE WELLS,** St. Leonards and Hastings, by LONDON, CHATHAM and DOVER RAILWAY. On and after July 1, 1877, trains will run and passengers be booked through from VICTORIA, Holborn, Ludgate and all stations as far as Sevenoaks to Tunbridge, Tunbridge-Wells, St. Leonards, Hastings, and intermediate stations, and vice versa. Arrangements have also been made for through booking of merchandise, minerals, live-stock, &c.

**EXCURSIONS to SCOTLAND.—EDINBURGH (Leith).—**Passage 32 hours.—The Steam Ships MALVINA, IONA or MARMION, from HERMITAGE STEAM WHARF, Wapping, every Wednesday and Saturday as follows:—July 28th, 1:0 p.m. Fares: Chief cabin, 22s.; fore cabin, 16s.; state rooms for four, 10s. each berth additional. Return Tickets, available for 28 days: Chief Cabin, 34s.; fore cabin, 24s. 6d.—Apply at Spread Eagle, Regent-circus; Lavington's, 69, Old Bailey; or at the Wharf to J. A. CLINKSKILL.